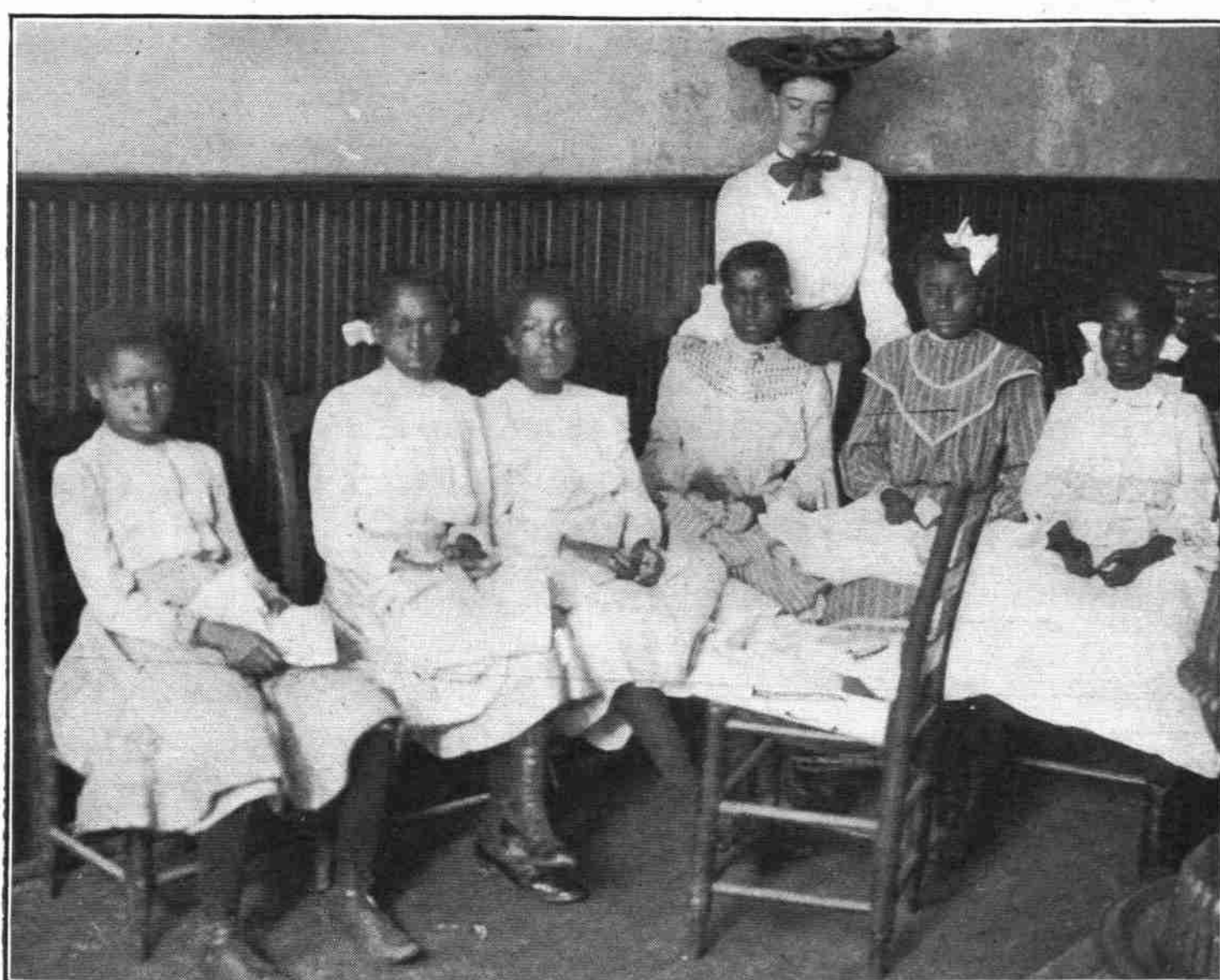


The church, however, fixed no definite time for a collection and made no provision for its support. The superintendent was expected to solicit funds from interested individuals and, occasionally, to secure a collection from the white churches. The committee rendered valuable assistance in securing gifts, and showed their faith in this work by contributing themselves. At no time in its history has the institution had enough money to pay two months' expenses, and again and again has been without a dollar in the treasury.

The prosperity of the missions began when the industrial classes were started. The Sunday-schools and the industrial



**ONE OF THE FIRST SEWING CLASSES. 1899**

Some members are now making their own clothes, and one, good wages as a seamstress.

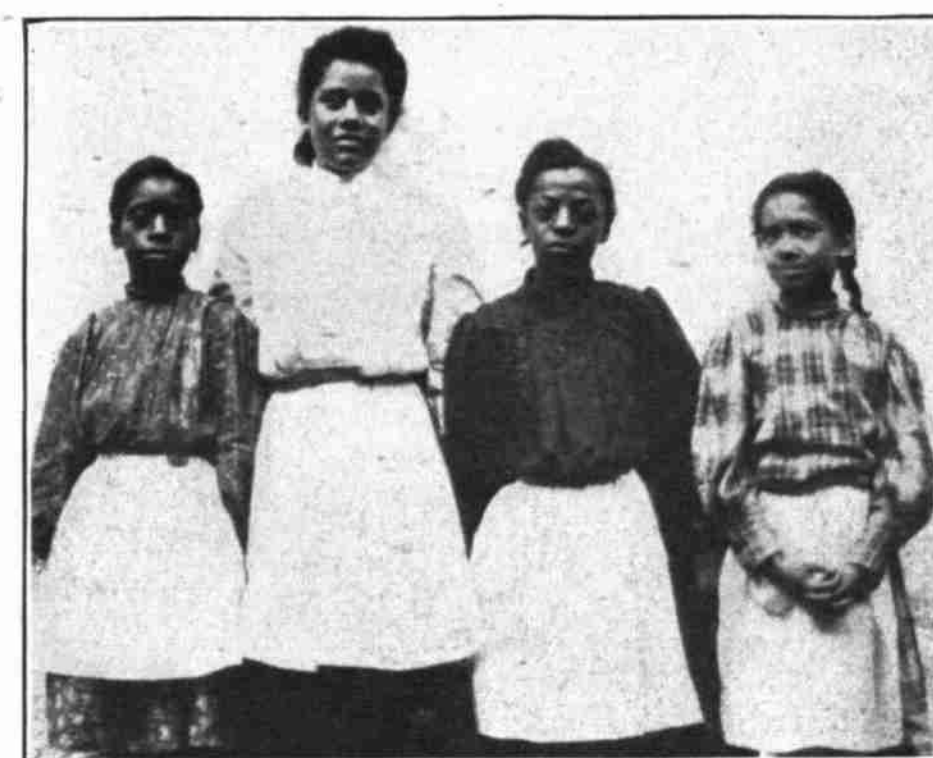
classes have worked hand in hand. Each industrial class started as a very small undertaking, with one or two teachers, and it was impossible to invite all the pupils of the Sunday-school to join each class. Consequently, only the most faithful pupils in the Sunday-school were selected, the others excluded. This placed a premium on regularity. As we secured more teachers, we admitted more pupils.

#### **Two Girls ask for Sewing School**

The white women in the Sunday-school saw the destitution of the children who were in their classes, and a note brought in,

signed by two colored girls, asking for the organization of a sewing school in our Sunday-school rooms, prompted them to start a class in sewing, to show these girls how to make their own clothing. In

many cases the girls' mothers were away from home from early morning until late at night, and had not the energy at the close of a hard day's work to do any sewing themselves or to teach their children. Eleven



**WEARING THEIR OWN HANDIWORK**

colored girls came the first day. The

material used was contributed by the white teachers. The colored children made the garments and, when completed, paid for the material. It was deemed wise only in exceptional cases of destitution to give away these garments.

A new problem was faced when the first sewing school was organized. The teachers, perhaps, learned more than the pupils, both of the needs of the people and of the importance of developing a systematic course of instruction for a practical school. Many girls came who had never handled a needle. Many did not know on which finger a thimble belonged. To teach such girls how to make garments without some practice of a simple kind was impossible. As time went on, a carefully planned and progressive system of models, leading from a basting stitch to a completed garment, was evolved.

#### **The Second Sewing School**

The second mission needed a sewing school, but there was no money in the treasury to provide material. Only one white woman was willing to give her services. Finally, with twenty-five cents as a capital stock, invested in material for handkerchiefs, one white teacher, and six colored girls, a second sewing school sprang into existence and has continued up to the present time, increasing from year to year in its force of teachers, in its number of pupils, in the efficiency of its work, and in the output of garments which go into immediate service.